

The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong"
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION

EVANGELICAL—NON-SECTARIAN.

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The Papal Propaganda of Hatred

It is to be hoped that one good result of the Sinn Fein propaganda of hatred throughout the country will put an effectual quietus upon an idea prevalent in many quarters that the Roman Church is one of the "branches" of the church of Jesus Christ, although still retaining some "medieval" forms of worship, "corrupt" practices, etc. No one can deny that "Rome" is now showing herself in her true colors. And it will be well for all beholders to bear in mind that while Great Britain is the object of her animosity to-day it may be the turn of the United States tomorrow—and what is more, it probably *will be*.

The "New York Times" Is Right

The *New York Times*, of July 4, said in an editorial:

"The United States, Great Britain and France, as the three greatest Powers in the League of Nations, can assure peace by their friendship, common understanding and effort. Nothing can be permitted to shake that friendship and understanding. Evil forces are at work to sow the seeds of discord. The sources from which they have come are altogether un-American, and they are destructive of Americanism. They are odious to every true-hearted American. And this Fourth of July is a highly appropriate occasion for renewing our resolve that between these three great nations there shall be not only perpetual peace but uninterrupted good understanding."

Of all the "evil forces" referred to, the Vatican is the most powerful and the most active, and, at present writing, in view of non-Catholic ignorance and indifference, it promises to be among the most successful.

Brother Lucky to Get 5.55 Per Cent. of Legacies

The *Jersey Journal*, July 14, 1919, says:

"The will of Catherine O'Dowd, of this city, which was admitted to probate by Surrogate James F. Norton to-day, leaves \$1,000 for the celebration of masses and the residuary estate to St. Peter's Roman Catholic Church.

"Several Catholic institutions are also remembered in the will. St. Francis Hospital received the largest bequest of \$4,500. The

other amounts are as follows: St. Peter's College, \$1,500; St. Joseph's Home for the Blind, \$500; St. Joseph's Home, \$500; Woodstock College, Baltimore, \$500; Home for the Aged Little Sisters of the Poor, Brooklyn, \$500.

"Owen O'Dowd, of Middletown, N. Y., a brother, is the only relative mentioned by the testatrix. He will receive \$500. David Luker and John J. Mickey, of 281 York Street, are named as executors of the estate."

Mr. Owen O'Dowd is to be congratulated on getting the percentage of the legacies he did.

"Ye Are My Witnesses"

Among many elements in present religious conditions that are hard to understand is the apparently almost complete disappearance of personal testimony among Christians of the evangelical denominations. And yet there was never a time when personal testimony to the blessings and every-day advantages of the salvation of the individual were more sorely needed. This is especially true in respect of your Roman Catholic friends and neighbors. If you would render them real service, this is the best possible way in which you can help to lead them out of the darkness and superstition of Rome into the light of the Gospel and the liberty of the children of God. Real spiritual results are rarely obtained by arguments against doctrinal errors or discussions of certain forms of superstitious practice. But if you have a salvation that keeps you and that brings you off more than conqueror over the world, the flesh and the devil the more you talk about it the more good you will do, whether your hearers are Roman or Greek Catholics or non-Catholics. When we see in almost every issue of every daily paper how we of this generation are having visited upon us the sins of our forefathers in respect of their neglect of duty with regard to giving the Gospel and the Scriptures to the Irish (and French Canadian) Catholics who, fifty years ago, filled their mills and factories and did all the work that is now done by aliens or alien-born from other "Catholic" countries, it behooves us to do our utmost to fulfil our duty to individual Catholics with whom we are brought in daily contact. But, of course, the salvation we have must be worth talking about—both as to quantity and quality.

Able Both to See and to Speak

In an address before the Methodist Preachers' meeting in New York, in June, Dr. W. H. Anderson, State Superintendent of the Anti-Saloon League, said:

"The Anti-Saloon League is not anti-Catholic, and the Catholic Church is not pro-liquor. Many Catholic priests have stood heroically for prohibition even at the risk of their lives. It is time for somebody to say, so the public will know, that a certain element of the Catholic Church in New York last Fall deliberately and stealthily went out to put over a Catholic Governor by arousing religious prejudice through systematic circulation of the mendacious falsehood that the success of the opposing candidate, who happened to be a Protestant and committed to prohibition, would interfere with religious liberty and prevent the securing of wine for sacramental uses in connection with the observance of the Mass.

"The talk of running the New York Governor for President looks like these wet Catholics, who are defenders of the liquor traffic before they are defenders of any faith, *having played the trick successfully once with respect to the Governorship of the greatest State of the Union, now intend to try to sneak up on the off side of this moral issue and capture the Presidency in 1920 by a secret coalition between the German brewers and certain ecclesiastics who expect to deceive the honest, well-meaning, patriotic membership of the Catholic Church by false statements to the effect that the Church itself is being assailed.*"

A Curious Marriage Case

Legally married for nearly a year to a man to whom she believed she was only engaged was the situation in which Mrs. John L. Collins, or Miss Margaret E. Bowen, of Orange, N. J., found herself a few months ago, says the *New York Sun*, July 20, 1919.

She has instituted in the Supreme Court of New York County an action to have annulled her marriage to John L. Collins, of Orange, an employee of the Seaboard National Bank, on the grounds that her consent to the marriage was obtained by fraud and deceit.

In her complaint Mrs. Collins states that she is a Roman Catholic and always has considered herself bound by the rules of that religious body, particularly the regulations of the Church which hold invalid any marriage not solemnized by an ordained Roman Catholic priest. The defendant, she states, is a Protestant.

She alleges Collins obtained her consent to go through the form of a marriage ceremony before a Protestant minister, assuring her that the ceremony would not be binding and should serve as a means of notifying friends of their formal engagement to be married. The ceremony agreed upon was performed in the Grace Church rectory January 17, 1917. After the marriage, Mrs. Collins states, she returned to her mother's home and lived there as before, expecting Collins to make arrangements for the marriage he had agreed upon.

Two Recent Law Decisions in Ireland

Two important cases have just been decided in Ireland, both against the Church, and both in face of justice and the laws of human relationship, said the *Brooklyn Tablet*, July 26, 1919. The first was the will case of a merchant of Athlone, Mr. Moore, who left £10,000 to the reigning Pope "for his sole use and benefit in the performance of his sacred office." The last words were fatal, apparently; and the relatives disputing the will, the law held that the bequest was in the nature of a trust; that, as the bequest was for charitable and other purposes mixed, it was invalid because any trust which was created by a bequest must be controlled by the court or supervised by it, and must be for charitable purposes alone or other purposes alone.

The second case was also of great importance. It was the appeal case from a lower court against a decision that a child baptized a Catholic, whose mother had abjured the Church and placed her daughter in a Protestant family, but had been received back on her deathbed and had expressed the wish that the child be brought up Catholic, was to remain in the hands of Protestants who were no relation whatever to the child, the only reason for the verdict being apparently that the Protestants were in better financial position than the Catholic grandmother of the child.

A well-known Catholic lady of position had offered to stand guardian of the child, while the Sacred Heart nuns had undertaken to educate the child for the grandmother.

The case was tried by three judges and two, the Lord Chancellor and Justice Ronan, upheld the previous verdict and appointed the Protestants guardian of the child. Justice O'Connor dissented strongly from this verdict.

Sinn Fein Literary Propaganda

The Belfast *Northern Whig* says, with regard to the "report" of the "Irish-American" delegation that went to Europe to increase the amount of mischief-making already in progress:

"The delegates' report belongs to the kind of literature with which Irish patriots have flooded the world for generations. It adds one or two perversions of its own to the general stock of lying on which Ireland's case of oppression has been built up. But it is little, if at all, worse than many other such documents which have been purveyed to the American public as the truth about Ireland. There has never been such a sustained campaign of malicious fabrications as that with which Irish patriotism has wooed the sympathies of the outside world."

And the same is equally true of most of the rhetorical part of the "campaign of education" now being carried on by the Sinn Fein agitators in this country. Nor is the peril to the peace of the world to be lightly considered, for what the *London Observer* says is also a statement of plain fact:

"When President Wilson calls the Irish question the 'political dynamite of the whole English-speaking world,' he expresses a formidable truth with the power of measured phrase which is perhaps his chief gift.

"The reason is simple. Without Anglo-American friendship, concord and thorough co-operation, there is no hope for the League of Nations or for any purpose of the constructive peace. Without that there can be no strengthened assurance of stability or safety anywhere; there can be no prospect of a better world, but only of a worse. With that no sane hope for civilization will be too high to be realized."

"Writing to the Papers"

There is a widespread idea throughout the country that it is "no use" to write letters to the daily papers about matters connected with any Roman Catholic activities, because "it's sure not to get in." While it may be true that some of our friends have arrived at this conclusion through personal experience, it by no means follows that it is not worth while to "try" now and then to get in a word in defence of the right, or in opposition to the wrong. This is written because for a number of weeks a Protestant has been carrying on a guerilla controversy in the correspondence columns of the *Jersey [City] Journal* with two champions of Rome on the matter of the clerical domination of Ireland proposed by the Sinn Fein leaders. Of course, these letters are carefully written, are entirely free from any wording likely to give personal offence and quote Papal documents for every important statement. Where the paragraphs were too long for quotation, the page of the book from which it was taken was given, as also the name of the book itself. He was also careful to keep to one point at a time, and to avoid referring to other matters—more or less irrelevant—as his opponents did. He was careful also to write plainly, and on only one side of the paper. But in the course of all the letters taken together he has shown up the hostility of the Vatican to every form of civil and religious liberty and every form of intellectual progress. And this is well worth doing in a city where there are so many Roman Catholics as Jersey City; for there are doubtless thousands of "good" Catholics who have never heard of the Encyclical *Immortale Dei* of Pope Leo XIII, the Encyclical *Pascendi* of Pope Pius X, or the Syllabus of Errors of Pope Pius IX. Incidentally, too, a paper with a circulation of about 40,000 must reach a good many non-Catholics who are likely to be benefited by learning something new—if not nice—about the real Rome. In this case, at any rate, "writing to the paper" has proved well worth while, and you, dear reader, may do some real good by writing to your local paper when some special happening gives you a favorable opportunity.

CONVENT INSPECTION BILLS IN ALABAMA

The Brooklyn *Tablet*, July 26, contains the following news item from the Montgomery (Ala.) *Advertiser*:

"With one of the most interesting as well as bitter contests brewing over the enactment, the House Committee on Education held a session Thursday morning to give consideration to the three bills introduced Tuesday relative to public inspection of private asylums, sanitariums, reformatories, houses of detention, convents, monasteries, sectarian seminaries, Houses of the Good Shepherd, etc.

"The measures, introduced by Messrs. Matthews, of Clarke; Dickson and Arnold, of Jefferson, were given consideration for some time by the committee, and a special committee, consisting of Messrs. Tompkins, of Houston; Lee, of Butler, and Orr, of Marshall, was named to study the bills with a view of amending their verbiage and strengthening them before submitted for approval or rejection by the committee.

"The Matthews measure is modeled after the Georgia law with regard to inspection of such institutions; that of Mr. Arnold inveighs against involuntary servitude or forcible detention in the institutions named, while the Dickson measure is an inspection bill providing for the inspection to be made by the sheriff of a county wherein any of the institutions named are located, or by the county Grand Jury or persons named by the circuit judge.

"That the measures are aimed especially at institutions controlled, owned or conducted by the Catholic Church is conceded in legislative circles, and attention is now being drawn to the bitter fight that was waged at the 1915 session of the Legislature, when a similar bill narrowly escaped enactment.

"During the session of the State Senate, Senator West, of Jefferson County, introduced the same bills with respect to inspection of the institutions enumerated as those of Mr. Arnold and Mr. Dickson in the House. Senator West further introduced a measure repealing an act of March 4, 1911, declaring October 12 a legal holiday, known as Columbus Day."

CHRIST'S MISSION WORK IN THE UNITED STATES

An advertisement of the American Association of Foreign Language Newspapers in a recent issue of the *Boston Post* set forth some impressive facts with respect to the alien and alien-born population of this country. By far the largest percentage of these people belong, at least nominally, to one or other of the "Catholic" Churches—Greek, Roman, Holy Orthodox (Russian) or Armenian. Speaking generally, these people are without the Bible and as ignorant of evangelical truth as the Buddhists, Brahmans and Mohammedans of Asia. This advertisement contains the following assertions, some at least of which will probably be new to many of our friends:

There are proportionately twice as many adults among the foreign-born as among the native-born.

Some of the largest foreign cities in the world are in America. There are more of the Irish race in Boston than in Cork, more of the Jewish race in New York than in Jerusalem, more of the Polish race in Chicago than in Warsaw, more of the Italian race in New York than in Rome.

The percentage of foreign-born farmers is greater than those of native birth in the States of Vermont, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota, Missouri, South Dakota, Nebraska, Kansas, Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Arkansas, Oklahoma, Texas, Montana, Idaho, Wyoming, Nevada, Washington and Oregon.

In the large cities of the East, around New York and Philadelphia, the foreign-born buyers outnumber the native five to one.

In the urban centres of New England three buyers out of every five are foreign-born.

In the large industrial centres between Syracuse, Pittsburgh and Cleveland one buyer in every three is foreign born.

In the detailed list of peoples are the following, whose religious welfare should receive attention from all the friends of Christ's Mission:

Albanians
Armenians
Assyrians
Belgians
Bohemians
Bulgarians

Croatians
French
Greeks
Hungarians
Italians
Lithuanians

Letts
Poles
Portuguese
Roumanians
Russians
Serbians

Slovaks
Slovenians
Spaniards
Syrians
Ukrainians

And this particular mission field includes none of the millions of the compatriots of these people beyond the seas, whose eyes are all turned to this country as the hope of the world in virtually all respects.

GOOD NEWS FROM ARGENTINA

The Secretary of the Bible House of Los Angeles not long ago received the following from a missionary in Argentina:

"One of your 'Underscored' New Testaments fell into the hands of a young Spaniard, Diego Gonzalez. He read it and began to tell his neighbors that not only was their religion false, but that they were all lost. At first they treated him as crazy, but he continued to read to them the New Testament, and was so earnest that many began to listen to what he read, and gathered in his house once a week to hear the reading of the New Testament. About two years after Diego began reading the Testament a missionary went to the town where he lived and found *ten happy converts*. Two of that number have moved to Rosario and are members of my congregation. So your motto, 'My Word shall not return unto Me void,' has been fulfilled once more.—J. L. H."

A letter received at the Bible House of Los Angeles from a missionary in Venezuela, South America, gives the following incident: "I have just returned from an extensive trip through three States in the Andes with the Scriptures. In a city called Bocono is a lady who was recently left a widow with her ten-year-old daughter. After talking a short while with us she arose and went over to the poor but clean bed of her little girl and, lifting the pillow, took up a New Testament, published by the Bible House of Los Angeles, and said, with tears in her eyes, 'This was the only thing her father left her, but it was all to him, as through it he came to know the living Christ and found peace with God.'"

THE DEATH OF PASTOR WILLIAM SCHOENFELD

It is with real sorrow that we record the sudden death, on July 30, of the Rev. William Schoenfeld, pastor of the Immanuel Lutheran Church, 88th Street and Lexington Avenue, New York City, on Buck Mountain, on Lake George, N. Y. The correspondent of the New York *Sun* wrote that Pastor Schoenfeld started to climb the mountain in company with other Summer guests. They intended passing the day there. On the way up the mountain the preacher seemed to be in high spirits and commented upon the weather, which was ideal for mountain climbing. No sooner had the summit been reached than Mr. Schoenfeld was taken with acute indigestion and fell dead.

Pastor Schoenfeld was one of those who clearly recognized the menace of the Papal Peril a number of years ago, and did all that lay in his power, both by word and work, to resist it. Perhaps his most conspicuous service to the country at large in this direction was rendered in 1908.

Before the Presidential election in that year the late Colonel Roosevelt received a letter from Mr. J. C. Martin, Dayton, O., in which the writer said, "The mass of the voters that are not Catholics will not support a man for any office, especially for President of the United States, who is a Roman Catholic."

Three days after the election of Mr. William H. Taft, Colonel Roosevelt published a lengthy reply, in which he used the words "narrow bigotry" to describe the feeling mentioned by Mr. Martin, and said he would "reprobate in the severest terms" Protestants who would not vote for a Roman Catholic for President.

Pastor Schoenfeld and the Rev. Martin Walker, as representing the Lutheran pastorate of New York City, addressed a lengthy reply to Colonel Roosevelt, in which they protested against both the manner and the matter of his reply to Mr. Martin, and to the very able document that bore their signature he never replied, and it seems probable that Pastor Schoenfeld may be described as "the only man who ever silenced Theodore Roosevelt."

ROMAN CATHOLICISM IN FRANCE

Only a few weeks ago prominent Roman Catholics in this city and various Papal organs set up a loud outcry against anticipated "proselyting" among French Roman Catholics on the part of various Protestant denominations that have exhibited an encouraging increase of realization of the duty of Christian people who have the Bible and know the real Gospel of Jesus Christ to spread the knowledge of these among the Catholic peoples of the world who, for practical purposes, know nothing of either.

Any ordinary citizen would suppose that all Catholics, whether priests or laymen, would be glad that the poor French people in the devastated war areas should receive help of any kind, in any form, from any source. But this was not the case, by any means.

The attitude assumed by the New York Catholics referred to seems all the more curious when one feels sure that the conditions in France, described in the following article, must be known more or less to the Roman hierarchy here.

The following is from a recent article in the *Catholic Transcript*, Hartford, Conn., and quoted in the *Brooklyn Tablet*, July 19, 1919. It was written by a priest who has recently returned from France.

This priest writes (*italics ours*):

RELIGION IN FRANCE.

"As for the French and their cathedrals, the writer has very little sympathy. Take a miniature horse shoe, place on the map of France and outline it with a pencil. The marked line will give a fairly accurate idea of the spots in France where real religious practice still prevails. The larger cities and commercial centres are fast becoming socialistic. Religious practice is confined to the habit of wearing medallions. *The villages in central and southern France are entirely devoid of a semblance of Catholic practice.* The writer was once stationed in a village of 800 inhabitants. The old curé was taken sick and the American chaplain filled the vacancy during the curé's indisposition. *The average attendance at Mass on Sunday was twenty-five.* The writer could cite many villages and cities in which this same condition prevailed.

"The city of Bourges contains one of those marvelous gigantic cathedrals for which France is so justly renowned. The writer was in the city last fall and a French merchant was very insistent that the American must not leave the city until he had seen the wonderful cathedral. The writer asked him if he went to Mass there on Sunday, No, he was very sorry to say he did not go on Sunday, because he was very busy. And so it was *with the big percentage of the city's population*; it pointed out the cathedral on six days of the week as a wonderful piece of art and they forgot it entirely on the seventh day as a temple of religious practice.

"A French captain was once billeted under the same roof with the writer. He was extremely well educated, quick of wit, bearing a wonderful war record and still possessing a fairly large degree of religious practice. He, too, had spoken often of France's great cathedrals, but the same idea was always the background of his admiration. He considered them as works of art only, and the big religious sentiment and feeling of the Catholic religion and practice never entered into his natural awe for these works of art. The writer then described France's lack of religious practice and he sorrowfully admitted the truth of the matter. The writer suggested that France would be wealthier in spirit *if she had more smaller churches which were filled on Sundays than hundreds of vast cathedrals which are relatively deserted on the Lord's day*. The captain was rather stunned by the idea, but he admitted that the plan would surely save more souls even though art might suffer a loss. Thus it is that practically *all France regards its great churches—merely as great works of art*.

"This is simply the writer's philosophy on France's ruined cathedrals. Two prominent facts came to his notice while he still trudged the ruined fields of Flanders. First, the wail of anguish which sounded throughout the world when French cathedrals were destroyed was the human wail of artists, freethinkers and English propagandists. The cathedrals were simply great works of art and not temples of divine worship dedicated to the Roman Catholic practice. Secondly, the French do not consider their great cathedrals with any higher sentiment than their non-Catholic and anti-religious neighbors. They are show places for the most part."

DON QUIJOTE AND THE PURITAN

We are confident that all our readers were much interested in the article in our last issue, entitled "Don Quijote and Sancho in America," partly from the pen of a prominent writer of Argentina. That article went far to show the reasons for the prevalence of certain conditions through all Latin America, and the following passage from an editorial in *The Christian Science Monitor*, July 24, 1919, will help to emphasize the far-reaching differences between the Spanish *conquistadores* and the Protestant pioneers in America. The editorial says, in part:

"Perhaps there has been a tendency among certain classes in the United States, of late, to revert lightly to the early citizens of Massachusetts, to slur their religious views as narrow and their ideas of liberty as inconsistent with their practices; at best there has been, perhaps, a too ready tendency to dwell upon the episodes and superficial facts of their history rather than to appreciate them as the fountain-head of new and powerful currents of political and social character. Puritanism manifested itself as a religion, without question, but those who to-day are wont to call it narrow too often fail to recall that it had in it the very seeds of democracy which, planted in England, sprang up into new life and new fruitage in New England in the assertion of the popular will against despotic privilege. Puritanism was narrow, no doubt, in the vigor with which it defended itself against other forms of religion, a narrowness in part excusable when one remembers the fate of earlier Protestant settlements in the Western world; but it was broad in its unfailing alliance with the democratic trend. Two ideas of nation-building had been in vital conflict in the Old World. One was the idea embodied in the Roman Empire, the other was the English idea as ultimately developed by the Pilgrims and Puritans in America. The Roman idea, through failure to apply the method of representation, proved itself inapplicable to the government of immense territory. The English idea has constantly expanded its usefulness through application of the representative form, achieving national unity on a grand scale without weakening the sense of local and personal independence. As New England was the field wherein this idea was developed and sent forth to build the

nation, the advent of the Pilgrims in 1620 may well be a focus for tercentenary observances. Not that event, however, but the development of an idea of community welfare, is the real subject of the 1920 commemoration."

THE POLISH CHAPTER IN THE PEACE TREATY

So far as the tyranny of the Roman, Holy Orthodox and Greek Churches in all the European countries east of the Rhine, and of Asia to the Persian frontier, is concerned, perhaps the most important chapter in the Peace Treaty is that relating to Poland. It may perhaps be remembered that at the National Polish Congress, held at Chicago last year. Mr. Paderewski, now President of the Republic, made an ostentatious display of Papal Catholicism, kissing the ring of the presiding Bishop, in spite of the fact that many Poles were present who are by no means in sympathy with Vaticanism or its adjuncts. So it may reasonably be assumed that in so far as he and his immediate supporters are concerned the parts of the Treaty that call for civil and religious liberty for non-Catholic Poles and for Jews will not be welcomed with excessive enthusiasm.

The *New York Times*, July 1, 1919, thus quotes Chapter I, and the first two Articles thereof:

"Article 1. Poland undertakes that the stipulations contained in Articles 2 and 8 of this chapter shall be recognized as fundamental law, and that no law, regulation, or official action, shall conflict or interfere with these stipulations, nor shall any law, regulation or official action prevail over them.

"Article 2. Poland undertakes to assure full and complete protection of life and liberty to all inhabitants of Poland, without distinction of birth, nationality, language, race, or religion.

"All inhabitants of Poland shall be entitled to the free exercise, whether public or private, of any creed, religion, or belief whose practices are not inconsistent with public order or public morals."

And Articles 7 and 8 are worded thus:

"Article 7. All Polish nationals shall be equal before the law, and shall enjoy the same civil and political rights without distinction as to race, language, or religion.

"Differences of religion, creed or confession shall not prejudice any Polish national in matters relating to the enjoyment of civil or political rights, as for admission to public employments, functions and honors, or the exercise of professions and industries.

"No restriction shall be imposed on the free use by any Polish national of any language in private intercourse, in commerce, in religion, in the press, or in publications of any kind, or at public meetings.

"Notwithstanding any establishment by the Polish Government of an official language, adequate facilities shall be given to Polish nationals of non-Polish speech for the use of their language, either orally or in writing, before the courts.

"Article 8. Polish nationals who belong to racial, religious, or linguistic minorities, shall enjoy the same treatment and security in law and in fact as the Polish nationals. In particular, they shall have an equal right to establish, manage and control at their own expense charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein."

With the principle of Separation of Church and State written into the Constitution of Czecho-Slovakia before Dr. Masaryk left this country to take up his duties, it will not be long before the full force of these "revolutionary" enactments will be felt in all the lands the masses of whose peoples have been kept down in ignorance and superstition by the hierarchies of the three great Reactionary Churches mentioned above.

And with the coming liberation of all those millions of people will come the responsibility of all the Christian peoples of all lands to send them the Scriptures, in order that they may enter into all the blessings of the real Gospel of Jesus Christ, from the knowledge of which they have been debarred by the hierarchies of their "national" Churches.

"Pope Pius V held that it was sound Catholic doctrine that any man may stab a heretic condemned by Rome, and that every man is a heretic who attacks the Papal prerogative."—Lord Acton, in "Letters of Lord Acton to Mary Gladstone," p. 135.

The Gospel in the Douay (Catholic) Bible



The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John v, 39.

"THE PRECIOUS BLOOD OF JESUS."

MODERN ROME.

The month of July is dedicated to the Precious Blood of Jesus, the price of our redemption. * * * Christ rose again to die no more; His Blood will not be really shed again. But that Saving Stream still flows on, in a mystic manner, for us and for our salvation. In Penance, it washes away our sins, in the Eucharist it nourishes our immortal souls.—Editorial in Brooklyn "Tablet," July 5, 1919.

The last paragraph of an editorial in "America," July 12, 1919, on the Peace Treaty says: "There is little to indicate this return [to the principles of Jesus Christ] in the deliberations of nations as we read them. Yet the Mystical Body of Christ remains, and there is our hope. As long as consecrated hands are lifted up in prayer, and day by day the Victim slain for us renews His immolation upon our altars, the way to peace is opened, and in the end men may walk on it, back to Christ and peace."

THE DOUAY TESTAMENT.

The Blood of Jesus Christ his Son cleanseth us from all sin.—1 John i, 7.

It hath well pleased the Father * * * through him to reconcile all things to himself, making peace through the Blood of his Cross, both as to the things that are on earth, and the things that are in Heaven.—Colossians i, 19, 20.

How much more shall the Blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?—Heb. ix, 14.

He hath appeared for the destruction of sin, by the sacrifice of himself.—Heb. ix, 26.

These are they * * * who have washed their robes, and have made them white in the Blood of the Lamb.—The Apocalypse, vii, 14.

They overcame him [the accuser of our brethren—verse 10] by the Blood of the Lamb.—The Apocalypse, xii, 11.

The foregoing six texts concerning the Precious Blood of Jesus are among the most important in the Bible, and the attention of all thoughtful Catholics is directed to the wide divergence between their teaching and that of the Brooklyn *Tablet*.

According to the *Tablet* the Blood of Christ washes away our sins "in Penance," whatever that may mean. (To the ordinary mind it is hard to see any direct connection between, say, repeating a hundred Ave Marias and the washing away of sin.) And it is equally difficult to see how "in the Eucharist it nourishes our immortal souls"—especially as the cup is withheld from the laity.

There are several very distinct virtues of practical, every-day value to the individual ascribed to the Blood of Christ in the Scripture texts cited that can be easily understood and, thank God, as easily obtained by every soul for whom Christ died.

The first one says that it "cleanseth from all sin"—quite a different effect from that of mere "absolution" upon an uncleaned heart and soul.

The second says that it is the means (1) of reconciliation with God, and (2) of bringing peace to the soul—that peace of God that surpasseth all understanding (Phil. iv, 7), both in respect of this world and the next.

The third says that it cleanses our conscience from dead works; that is, it delivers us from the *condemnation* of all the sins of the past. "The past is under the Blood."

The fourth tells of the "destruction" of sin, the glorious deliverance from the *power* and *dominion* of sin; that is, from the necessity of passing our spiritual lives in a never-ending round of confessions and absolutions.

The fifth tells of the effect on our daily lives as regards the world around us, by its bestowal upon us of the graces of holiness of life, righteousness, uprightness and those things that make each of us a living epistle, "known and read of all men" (2 Cor. iii, 2).

And the sixth tells of the victory which its vital, living, every-day power gives us in all circumstances of temptation of all forms to which we are subjected by the great enemy of our

souls who, "as a roaring lion, goeth about, seeking whom he may devour" (1 Peter v, 7).

What a glorious Gospel of cleansing from sin, reconciliation with God, peace of soul and mind, deliverance from the condemnation of past sin, victory over present infirmities, victory over the world, the flesh and the devil, and righteousness of life is contained in these passages!

And all these things are in God's mind for every man, woman and child, who will by faith claim his or her share in the redemption purchased for every member of the human race by the Precious Blood of Jesus, shed for all men, once for all, on the Cross of Calvary.

How are you to obtain all these blessings in your own personal experience?

Putting aside all preconceived notions and any ideas you may have of the necessity of asking for the aid of the Virgin Mary, or saints, or apostles, or angels, simply obey the invitation of Jesus Himself, as set forth in Matthew xi, 28:

Come unto me, all you that labor, and are burdened, and I will refresh you.

And "refresh" seems a very modest term to use to describe all the blessings contained in your laying hold of your personal share in the salvation purchased for you by the Precious Blood of Jesus, does it not?

In all this earth's great misery,
It is a thought consoling,
That as on every shore you see
The ocean always rolling,
Round every man, in every land,
The Saviour's Blood is close at hand.

Refrain.

Its waves now are rolling on, wave after wave,
And now they are sweeping close up to your side;
Oh, plunge in the Blood of the Mighty to Save,
And wash your soul white in the all-cleansing tide!

The men may come, the men may go,
May love the sea, or shun it;
The tide will ebb, the tide will flow,
No difference made upon it.
Just so the crimson waves roll on,
With cleansing free for everyone.

O sinner, it is surely true—
No matter how despairing
Your soul may be, there's hope for you
By to this Sea repairing!
Lose ev'ry stain through Jesus' Blood
By plunging in the crimson flood!

THE BRIDGEPORT PASTORS AND SINN FEIN

The *New York Times*, July 20, contained this despatch from Bridgeport, Conn.: "Because of a protest by the Pastors' Association and others the Irish flag will not fly from the top of the City Hall next week while funds are being collected for the Irish independence campaign.

"Permission to display the flag was given by the Aldermen on Monday. The protest of the Pastors' Association said:

"To fly the flag of the so-called Irish Republic beside the Stars and Stripes would constitute a gross impertinence to one of our Allies and an insult to true Americans. The present campaign for Irish political independence is being carried on in a spirit of hatred toward England, regardless of widespread reform already accomplished.

"Under the plea of self-determination it is proposed to deprive a large minority of the thriftiest part of the Irish people of all self-determination, and in place of the democratic British Government, which they prefer, to set up over them a government republican in name, but autocratic and ecclesiastical in reality.

"We cannot forget that the chief leaders in this movement belong to a group of Irishmen who, while their own countrymen were fighting loyally with England against Germany, sought German victory, connived with German imperialists, used German submarines, and at a critical time in the war were willing to endanger the success of the great world cause for their own selfish purposes.'"

Four days later an important Boston daily published a despatch from Seattle, Wash., saying that in the city council the following resolution, adopted by the Presbyterian Synod, was presented by Councilman John E. Carroll:

"Whereas, It has been brought to our attention that a resolution is soon to be presented to you urging that you in your respectively official capacities invite one de Valera, who proposes to be the president of some imaginary republic of Ireland, to speak in this city; and

"Whereas, The said de Valera is the same person who led a revolt in Dublin against the British army when civilization was battling for its existence against the Germans, and

"Whereas, The cowardly action of this opportunist caused the keeping of over 200,000 troops stationed in Ireland who were sorely needed by their brethren at the front; and

"Whereas, The keeping of this force at home cost countless thousands of lives to the loyal troops of Ireland and the prolongation of the war, and undoubtedly the cost of more lives to our own troops before the war was ended; and

"Whereas, This man is not a statesman, representing the best traditions of Ireland, but is an opportunist with the spirit of a traitor, we most strenuously oppose any official acts on your part should this person be invited to the city.

"We wish to add that we in no manner are opposed to the self-determination of Ireland, nor are we in any manner opposing the freedom of speech to any who may come to our midst, but we are opposed to officially receiving one who in the darkest hour of the world's need was willing to sacrifice his fellowmen and their hopes for selfish and narrow purposes. We, therefore, most earnestly petition Your Honor and the honorable City Council of Seattle that no official act whatever be taken in this matter."

A RUSSIAN METROPOLITAN AND THE BOLSHEVIKI

The New York *Times* of July 15 says that at a meeting held the previous day, which was attended by Bishops of the Protestant Episcopal Church, the Russian Orthodox, the Greek and Rumanian Churches, the most Rev. Platon, the Metropolitan of Odessa and Kherson, who is the senior surviving Bishop of the Russian Church, was the principal speaker. The account further said: "Archbishop Platon said that fourteen of his brother Bishops of the Russian Church had been tortured to death by Bolsheviks. The Bolsheviks, he added, are not Socialists or revolutionists, but 'brigands and villains.' He characterized the persecution of the Russian Church as a 'huge Christian pogrom.'" We have referred in a previous issue to the intolerance with which Roman Catholics in Hungary and Roumania had been treated by the Roumanian army, and in view of the Archbishop's description of the Bolsheviks it is of interest to note that in an article on problems confronting the Papacy in Eastern Europe the Brooklyn *Tablet* (July 19) says, con-

cerning the Ukraine: "Here, indeed, we are up against a question of great interest for the Church. The methods of 'conversion' of the Holy Synod are well known. One used to read the saddest stories of villages and even whole districts before whom, through some combination of local politics, the alternative was placed: Orthodoxy or death, in the far distance being always the guiding hand of the Holy Synod in Moscow."

On July 20 the *Times* gave another lengthy interview with Archbishop Platon, which adds further details of Russian conditions, showing the similarity between the deeds of the Bolsheviks and those of the revolutionists in France during the Terror of 1789. It is evident that the Holy Orthodox Church took no heed to the warnings of history as to those terrible days, for there is no evidence that any serious efforts were made to lift the burdens of ignorance of the Bible, illiteracy and superstition from the masses of the Russian people. Even now the Archbishop apparently is quite blind to the share of his Church in responsibility for the present state of things, as he attributes it to "the inscrutable decrees of Providence." The interview contains the following paragraphs:

"Through the inscrutable decrees of Providence, the Russian Church has become the object of violent wrath and savage persecution by a certain contingent of her children. * * *

"Some of the things most profoundly revered by the people, such as the wonder-working holy pictures (ikoni), were robbed of all the precious adornments with which zealous pilgrims from among the people had embellished them through the course of centuries. Our ikona of the Mother of God, known as the Kasperoff Mother of God, in Odessa, also was despoiled.

"Public church ceremonies and processions are prohibited, and processions with the cross have been fired upon in Kharkoff, Petrograd, Kazan, Tula and other places. The celebration of the Christian sacraments, among them baptism and marriage, has been pronounced non-obligatory and, in many parts of Russia, categorically forbidden under penalty of divers punishments and repressions, including death by shooting. Accordingly, many children, contrary to the wishes of their parents, remain unbaptized, and many husbands and wives, contrary to their convictions, are living in unions which have not been blessed by the Church."

NUNS IN INDIANA PUBLIC SCHOOLS

Many of our readers will doubtless be surprised to learn that in no fewer than twenty-five counties in the great State of Indiana the citizens were so ignorant of the real nature of the Roman Catholic politico-religious organization as to tolerate the work of Papal propaganda by the use of nuns as teachers in the public schools. Somebody presumably woke up at last to the real situation and took action, which led to the obtaining of a ruling on the matter by the Attorney-General of the State. The following Indianapolis "special" to the *Christian Science Monitor*, July 19, gives apparently the most important points of this ruling in his own words. The writer says:

"Employment of nuns in religious garb as teachers in the public schools in Indiana is held to be illegal in an opinion of Ele Stansbury, Attorney-General of Indiana, submitted to the State Board of Accounts. The opinion holds that while nuns may obtain licenses to teach in Indiana public schools they may not appear in the schoolrooms in their peculiar garb. Inasmuch as nuns do not wear any other than their peculiar garb, they are virtually barred from the public schools as teachers, according to this ruling.

"The ruling of the Attorney-General will affect; it is believed, approximately twenty-five counties in Indiana where it has been the custom to employ nuns as teachers in some of the public schools.

ARRANGEMENT HELD TO BE ILLEGAL.

"In the opinion the Attorney-General also holds that arrangements whereby township trustees accept from the church a school building and equipment with the agreement to employ the teachers and keep up the maintenance cost, are illegal. In these cases, such schools have been conducted as public schools at certain hours and outside the regular school hours religious instruction has been given under the jurisdiction of the church. Such an arrangement is illegal under the Indiana Constitution and laws, the Attorney-General holds.

"E. F. Lincoln, of Cannelton, Ind., brought the question before the State Board of Accounts. He said that the Roman Catholics in the Hagedorn parish had built a large parochial school building and that they wanted the township trustees to hire the

two nun teachers of the school and pay them out of the public-school funds. The Roman Catholics, Mr. Lincoln said, were willing to furnish the building and equipment to the township as a public school.

"One thing is very clear," the Attorney-General said in his opinion, "and that is that a school trustee may not legally turn over the management of a school to any religious denomination, nor may he relieve himself of responsibility by contracting away the control and management of the public schools.

"The trustees cannot legally permit the owner (in case a building is leased for school purposes) or anyone else to have any share in the management of the schools, and it would, in my opinion, be illegal for a trustee to employ certain teachers in consideration of the church allowing such trustees to use its building.

WEARING A RELIGIOUS GARB.

"It is my opinion that the wearing of a distinctive religious uniform or garb by a teacher in the schoolroom is a continuous teaching of religion and a constant reminder that the wearer is attached to a peculiar form of worship. Under the facts stated in Mr. Lincoln's letter and from common knowledge the garb worn by the sisters who seek employment in the public schools in Anderson township indicates that the wearers have renounced the world, their own domestic relations and their family names. They have renounced their property, their right to their own earnings and the direction of their own lives, and have bound themselves by vows to the work of the Church and to obedience to their ecclesiastical superior officers in the Church.

"They have ceased to be civilians and have become ecclesiastical persons, are known by their religious names, and are wholly devoted to religious work. Their separation from the world is emphasized and their complete renunciation of self evidenced by their distinctive and unusual dress, unlike the dress worn by other women, either (Roman) Catholics or Protestants. Wherever they appear, the garb they wear and must wear, announces their Church, their order and their complete separation from the secular world, and their very appearance so garbed constitutes the teaching of religion and the very form of religion they represent. This position has been approved by the courts."

"READING THE BIBLE"

Three lectures delivered at Princeton Theological Seminary last February by William Lyon Phelps, Lampson Professor of English Literature at Yale University (MacMillan Co.).

The fact that the growing important subject of reading the Bible is treated in a different spirit and different manner from that of the average "religious" person will probably be regarded by many as adding to, rather than detracting from, its value. To those who wish to interest Catholic friends in the Bible it will be useful as suggesting considerations that might not have occurred to them without its help.

The writer truly says (p. 15) that "the Bible is not only the foundation of modern English literature, it is the foundation of Anglo-Saxon civilization," and that "it seems a narrow and mistaken policy to drive it out of the public schools." Which shows that he does not understand the motives of the Roman priests who bring this about. One of these is that where the Bible is read it is of course stated that the Book is the Word of God, and that its words therefore call for obedience on the part of those who read it. In other words, this sets up before the children a divine authority other than that of the Roman Church; and another is that those who read the Bible with any real care will not be long in discovering its absolute silence as to many of the most essential features of the Roman organization and methods of propaganda.

The various sections of the book form a series of what may be called "appreciations" of various books of the Bible, and of the work of the inspired writers as viewed from the strictly technical or critical standpoint of a critic measuring them by purely literary standards.

One cannot, however, read without regret the assertion of the writer, as he begins to discuss the letters of Paul, that in grasping the Sword of the Spirit he finds himself "unhampered by any theological or textual code."

While those to whom the Word of God is indeed the Voice of God, addressed to them personally, may not find the book of much use to them, as individuals, they may find it useful to lend or give to others in whom they wish to arouse an interest in it, or to whom they desire to impart knowledge of the Book as an inducement to its reading and careful study.

"THE CONGREGATIONALIST" AND SINN FEIN

A recent issue of the Boston *Congregationalist* (quoted in *Literary Digest*, August 2, 1919) contains a letter from "one of our well-known and successful army chaplains," of which these sentences form part:

"The man who presided [at a large open-air Sinn Fein meeting in Ulster] and introduced the speakers closed his remarks with these words: 'Sinn Fein means Ireland for Ireland, or, in other words, Ireland for the Pope.' I heard these words myself. The second speaker declared that the Irish *now controlled America* by both direct and indirect means and that *America would be compelled* by means which he was not at liberty to divulge to force England to make Ireland free. He emphasized the resolution passed by our Senate and declared that to be but the beginning of greater things to follow. He stated that certain agencies could precipitate war between England and America whenever it might seem necessary. He was intensely bitter against England and said *that the Irish held the balance of power in America and that the whole Catholic organization is with them.*" (Italics ours.)

A TALE OF CATHOLIC LIFE IN IRELAND

It is related that when Charles Dickens' novel, "Nicholas Nickleby," made its first appearance he received a number of threats of action for libel from various proprietors of private schools in Yorkshire, who accused him of misrepresenting their establishments in his description of Dotheboys Hall and the doings of Mr. Squeers and his pupils.

We were reminded of this circumstance when reading the Prefatory Note to "The Valley of Squinting Windows" (Brentano's, New York) by the author, Brinsley MacNamara, and dated as recently as March 1, 1919. He says:

"The function of the Irish novelist to evoke reality has been proved in the case of 'The Valley of Squinting Windows.' Upon its appearance the people of that part of Ireland with whom I deal in my writings became highly incensed. They burned my book after the best medieval fashion and resorted to acts of healthy violence. . . . The country as a whole did not dislike my picture of Irish life or say it was untrue. It was only the

particular section of life which was pictured that still asserted its right to the consolation of romantic treatment, but in its very attempt to retain romance in theory it became realistic in practice."

In the *Brooklyn Tablet* of June 14, 1919, we are told that "the wicked propaganda aiming to slander the Irish race and the Irish cause in America has not been put to rout as yet," and that the book "is undoubtedly the most flagrant and contemptible attempt tried recently to alienate American feeling for Ireland." In reading these statements, however, we must remember that many of the most vociferous shouters for the Irish "cause" are men who have never even seen the Emerald Isle, and it may be that this writer belongs in that class.

From the Christ's Mission standpoint the value of the book lies in the presentation it gives of low—very low—life in an Irish village, where both the positive and negative results of Roman Catholic religious teaching and practice in every-day life are set forth in a most realistic fashion.

Some of the methods used by the more despicable characters in the book (for there is some little difference in the kind, if not the degree, of meanness of the various characters) remind one of the stories he has read of medieval days, in which the necessary plans must be devised to destroy some heretic "for the good of his soul," or some Jew or other rich victim for his money or worldly goods.

The absolute destitution of any ethical "sense" in every character, with one or two exceptions, is of course easily explained by the total lack of knowledge of the Bible and its contents.

It is the sort of book that will make any average friend of Christ's Mission and the Catholic people feel that, in proportion as it does portray real Irish life, it is high time that the Scriptures and the true Gospel of Jesus Christ were made known to them.

When we are hearing so much every day about the "unanimity" of the Irish people for a Sinn Fein republic, it is quite easy to understand, in reading this book, how Father O'Keeffe would have rounded up the men of his flock on election day. We can also be absolutely certain that every one of them would have voted for the candidate indicated by the priest who cheated at

cards, and who said to one of the best of several female characters of the book, whose "religion" did not lift them up to what in any "Protestant" country would be considered a plane of average respectability:

"Listen to me, girl! You are to go from hence, but not, as you imagine, to the place from whence you came. For this very evening I intend to warn your pastor of your lapse from virtue while in our midst, so that you may not return to your father's house and have no more hope of teaching in any National school within the four seas of Ireland."

And this "girl" was about the "best" of the people drawn in the book and the victim of another of the flock of the priest, who, so far as the book tells us, had no censure for any but Rebecca Kerr.

FATHER O'CONNOR AND THE "RELIC" OF ST. ANN

[From a Letter to Cardinal Gibbons, "The Converted Catholic," August, 1902.]

Last month the people of this city witnessed a spectacle that, if observed in a heathen land, would be called idolatry by Christians. Thousands of Roman Catholics assembled in the French-Canadian Church and in the streets to pay their devotions to a bit of bone and to statues and pictures. The bone is said to have been part of the wrist of a person called St. Ann. She is said to have been the mother of the Virgin Mary, and as the latter is declared by your Church to be the mother of God, there has been some curiosity as to the relation of the lady of the bone to God, and why people pay their devotions to her, I will not say worship her, for that would offend some persons in your Church, and I do not wish to say or write anything that would be offensive or in bad taste.

The wrist bone of St. Ann has been enshrined in this little church on East Seventy-sixth Street for nine or ten years, and I went to see it when it was first exhibited. * * * In company with a Presbyterian elder I went to the church, and as we fell into line with the crowd that approached the altar where the priest sat with the relic in his hand I noticed that the people were from the humbler walks of life. Though their faces were dull and they evidently lacked intelligence, there was a certain eagerness in their manner as if they expected something. I asked one man by my side what he expected, and he said he had been

troubled with rheumatism for a long time and he hoped St. Ann would cure him.

"I haven't been able to attend to my work regularly of late," said he, "and if the saint will cure me I'll be much obliged to her."

"Who is the saint?" I asked.

"I don't know much about her," he replied, "but the priests say she was the mother of God—I mean the mother of the Blessed Virgin, and sure I suppose that's the same thing. But the priests will tell you all about her, sir, and I hope that you will pray for me that I might be cured."

I expressed my good wishes for his recovery as he limped ahead of me and knelt down at the altar railing and kissed the glass case which covered the relic and which the priest held in his hand. The man put some money in a box at the priest's side, on which was a printed card—"Put ten cents in the box and light a candle." The candles were on a table a few feet away.

Then my turn came, and I stood before the priest, who was seated inside the altar railing dressed in a cassock and surplice. As I did not kneel he looked sharply at me, and then held up the relic for me to kiss. This I declined to do, but I nodded at the case and, pointing my finger at the thing inside, asked, "What is that, please?"

He gave me another sharp look and replied, "That is a part of the wrist bone of St. Ann." Then this conversation followed:

"Oh, indeed! Thank you. But who was St. Ann?"

"She was the mother of the Blessed Virgin Mary."

"Yes; and pray, who was the Virgin Mary?"

"Why, she was the mother of God."

"Oh, yes, thank you. Where did you get the relic?"

"It came from Rome, and was cut from the arm of St. Ann that is in a Franciscan monastery there."

"Thank you. And you are sure it is St. Ann?"

"Oh, yes, you can see the seals attached to the Pope's signature on the writing that accompanies it. That shows it is genuine and has the Pope's indorsement."

"Yes, I suppose so, thank you. What the Pope says must be true, since I have heard he is infallible."

Again the priest looked sharply at me, and my Presbyterian

friend, who was at my side, became a little nervous. Our conversation proceeded:

"Pardon me, but I am much interested. Let me see if I understand. The relic, that is, St. Ann, was the mother of the Virgin Mary, and the latter was the mother of God; what then was the relation of St. Ann to God?"

He did not comprehend my question, and I repeated it: "If St. Ann was the mother of the Virgin Mary, and the Virgin Mary was the mother of God, what was the relationship between St. Ann and God?"

"Why," said he, as if surprised at my ignorance, "she was His grandmother."

"Oh, His grandmother—the grandmother of God?" I exclaimed.

"Yes," said the priest, "St. Ann was the grandmother of God, because she was the mother of the Blessed Virgin Mary, who was the mother of God."

"That's genealogical logic," said I. "If your premises are sound your conclusion is correct. Of course, if God had a mother, He must have had a grandmother."

There must have been a little scorn in the tone of my voice as I said this, for the priest looked at me again, and the elder gave me a little nudge to keep quiet.

"Pardon me," I said to the priest again, as I put my hand under his—the one that held the relic—and lifted it a little higher, "may I look at the relic a little closer?"

He assented, and for the third time I asked him, as I pointed with my finger at the thing, "Do you mean to say that lady is the grandmother of God?"

"Yes," he replied, "she is God's grandmother."

Looking intently at the bit of bone in the case, I said, "That doesn't seem to be human flesh. I studied medicine, and that looks like a chicken bone. I venture to say it is a chicken bone. Someone has palmed it off on you——" Before I could proceed further he withdrew his hand from mine and held the relic in front of his breast. I had been gradually squeezing my hand round his, with a gentle pressure, when he abruptly closed the interview by drawing away his hand and looking over my shoulder at the crowd behind me.

I glanced back also and saw a long line of people waiting their turn—shall I say to adore the relic or to kiss the wrist bone of the grandmother of God? * * * I drew a little to the side of the main aisle and observed the people as they knelt before the relic. They went through the proceeding at the rate of about one hundred a minute, and I felt that I had somewhat interfered with the priest's business while I held my colloquy with him. I turned to my Presbyterian friend and said as much. But he only shook his head and whispered to me to come away or we would get into trouble. I told him to keep quiet or he would get into trouble. As long as he behaved himself I would protect him. He smiled at this and said it was I who would get into trouble. "Not at all," I said; "everyone who conducts himself properly is welcome to visit St. Ann. Don't you see she keeps open house, and as the grandmother of God she must be a courteous lady?"

The priest evidently heard me, for his face flushed up, and he cast an angry look in our direction. I made him a bow and we left the church.

That evening I went again to the church, when the crowd was much larger, and Father Tetran, the pastor, again assured me that St. Ann was the grandmother of God. To my inquiry as to the history of St. Ann and the preservation of her body, he said it had been lost for a period of 700 years, but it was miraculously discovered and taken to Rome, where it was distributed to various churches. Parts of the body were now to be found in different countries and only one arm remained in Rome. That was in the possession of the monks of the Franciscan order, and it was only through the solicitation of the Pope that they could be induced to permit a small portion of the wrist bone to be brought to America. There was no other relic like it in this country, and Father Tetran was a proud and happy man that he was the possessor of the only piece of St. Ann's body to be found in the Western hemisphere. One hundred thousand persons visited his church to venerate the relic, and in three months he made \$50,000 by the exhibition.

Nearly three pages more are taken up by an account of a later visit to the church, and the last paragraph of the letter reads thus:

"I have made this letter too long, Cardinal, but I hope it will be read by many who will see the deplorable condition of the people, even in this city, who have been deluded by the Roman Church. The shrine of St. Ann is a fraud that should be exposed, and the people who are the victims of this deception should be evangelized. They should be told not only of the tricks of the priests in imposing upon their credulity and good nature, but the Gospel should be preached to them. That Gospel makes salvation free for all, though it cost the price of the awful tragedy of Calvary. My heart's desire for these people, from whom I have come, is that they should be saved; and if they come to Jesus and believe and trust in Him, without looking to St. Ann or you or the Pope and the priests, they will be accepted of God."

Seventeen years later the *New York Sun*, of July 18, 1919, had a "story" of a "novena of St. Ann," conducted at St. Ann's Church on Twelfth Street, near Fourth Avenue. Whether the relic referred to below is that mentioned above or another part of the alleged "grandmother of God," the function, as a whole, is very similar—with one or two features added. The newspaper scribe concludes his article thus:

"So the petitioners came, one after another, and the dead were not forgotten, for many stopped to drop in the box before the altar the dime offering accompanying the burning of a candle for the rest of the soul of some loved one, and to light the tiny candle and place it on the stand where, row on row, a hundred flickering flames spoke of as many dead who have someone to remember them.

"In the entrance to the church a nicely dressed little girl with abundant curls stops all who enter to ask them politely if they will not join the confraternity of St. Ann—"Only twenty-five cents a year, and you get a thousand masses said for your soul." Few could resist.

"Huge crowds are expected during the novena. Last year 40,000 petitioners came to have the relic applied, and the indications are there will be more this year. There are special exercises at noon and in the evening. Also prayers will be offered 'for the self-government of Ireland.'"